



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and lessening social evils. France owes her salvation, for example, not to the militant policy of Millerand or Clemenceau, but to the common sense of her peasantry and her labor class, who did not want to follow the leadership of the Extremists. The English Labor Party finds its source of moderation exclusively in the education of its leaders. There is no doubt, on the other hand, that the frightful excesses of Bolshevism in Russia are made possible only on account of the uneducated state of the Russian masses.

THE MISSION WORLD VIEWED FROM SWITZERLAND

An International Missionary Meeting, Held at Crans, near Geneva, June 22-28

By WILLIAM E. STRONG, D. D.

IT WAS no such conference for size or spectacle as that held at Edinburgh in 1910. There was nothing big about it or showy; no crowded assemblies, or eloquent orations, or popular forthputtings. Instead, there were gathered only thirty-eight men, with a few ladies accompanying, who sat about a table in one room and deliberated in conversational tones and with informal remarks on the several topics brought before them.

Yet it was a great meeting and destined, it is believed, to have real effect upon the remaking of the world; for these thirty-eight men were from eleven countries and represented as many as eighty foreign missionary societies—American, British, and Continental. Inasmuch as several of these delegates were from the mission fields—from Japan, China, India, and Africa—it is not too much to say that Protestant Christendom, was reflected in this assembly. And there was weight to the representation. Such men were there as the English Bishop Westcott, Metropolitan of India and Ceylon and chairman of the India National Missionary Council; the American Bishop Roots, of Hankow, chairman of the China Continuation Committee, who was made chairman of this meeting; J. H. Oldham, of London, editor of the *International Review of Missions*, chosen secretary; John R. Mott, of New York, made chairman of the Business Committee; Dr. Ritson, of the British and Foreign Bible Society; Rev. Cecil Bardsley, of the Church Missionary Society; Bishop King, of the Society for the Propagation of the Gospel, and Rev. Frank Lenwood, of the London Missionary Society; M. Couve and Dr. Allegret, of the Paris Evangelical Missionary Society; Dr. Anet, Secretary of the Belgian Missions to the Congo; Bishop Hennig, of Herrnhut; Professor Haussleiter, of Halle; Professor Richter, of Berlin, and Pastor Wurz, of Basel, representing unofficially various German societies; Drs. Gunning, of Holland, and Fries, of Sweden, and Professor Tome, of Denmark; Principal Gandier and Canon Gould, of Canada, and Drs. Watson (Presbyterian), Corey (Christian), Wolf (Lutheran), and Fennell P. Turner, secretary of the Foreign Missions Conference of North America, from the United States.

That this group of men, leaders in national as well as church life, loyal each to his own land and type, could come together as soon after the war and enter into frank

discussion of subjects whereon they could but differ and whereon also they had strong convictions and prejudices, and that they could pursue these discussions without rancor or cleavage, to the securing of a common judgment as to what might be approved, was in itself an achievement to make every Christian heart rejoice. As was repeatedly expressed, it was wonderful what a spirit of mutual confidence and regard pervaded all the sessions; not only that, but how friendly and intimate were the conversations of the little groups of two or three who in the hours of relaxation strolled together about the grounds or found themselves side by side at the dining-tables—a better evidence of Christianity, it seemed, than some that are relied upon in natural theologies.

The discussions were not hackneyed. Their subjects were of pressing concern. They grew out of the World War, which in its shaking of the world has disturbed missionary work in many ways and to an extent not yet generally realized. For example, it has driven out from their fields of labor about one-eighth of the total number of foreign missionaries in the world. Of 2,500 men and women having care of German missions in the several countries where they have been planted, practically none remains at his post. For military reasons they have been excluded, interned, or, as in many cases, repatriated. Their work has been variously treated—temporarily transferred to the oversight of other missions, reorganized on an independent basis, or, too often, left uncared for and disrupted. Whatever may be said in defense of the action from a political standpoint, it is a heavy blow, not only to the genuine missionary devotion of a multitude of the German people, but to the Christian enterprise as a whole, to the progress of the Kingdom of God on earth. It would be intolerable that such a catastrophe should be disregarded or lightly accepted. As in successive sessions of this conference, we traced the situation following the war in one after another of the mission lands, hearts and minds became united in the feeling that here was a burden to be borne together and for whose lifting we must unitedly labor. Provision was made for laying the facts before all the mission boards, through their national organizations, with a view to finding a common plan of action for the relief of this distress.

Another burning question of the time grew out of the new situation faced by the educational work of foreign missions. Oriental governments are taking increased interest in popular education; are feeling its importance to national development; are becoming sensitive to and in some cases suspicious of the effect of mission schools and colleges in their influence upon the youth of the land. A more assertive nationalism is inclined to arrogate to the State entire control of education and to weaken or suppress those institutions which missions have founded and which have won popular confidence and patronage. In some cases it is boldly said that while religion is an affair of the church, education is an affair of the State and not to be meddled with by missions. Earnest and careful hours were given to a review of the educational situations in mission lands and to a consideration of the attitude which missionaries should take to this new temper that is appearing after the war.

The delicate but inevitable intermingling of missionary activities with political affairs furnished another

field of inquiry and comparison. It was made clear that as moral questions and values are increasingly recognized in political movements, national and international, the old, short rule that the missionary must keep out of politics does not sufficiently meet the case. When anti-opium crusades, atrocities—Korean or Armenian, student outbreaks, social and industrial rebellions, are all involved in the political affairs of the nations, it cannot be helped that Christian missions should exert an influence that must be reckoned with. In the midst of a universal popular agitation, the Christian spirit cannot be altogether colorless and anemic. It was important for this congress of missionary leaders, representing all lands, to consider what should be approved and what disapproved as regards missionary participation in public affairs; as to what a just neutrality requires in word and act and bearing.

If there is not much to report as actual findings or results of this conference, its real accomplishment was beyond measure. As has been intimated already, the contacts of the time were perhaps its greatest value. The meeting place was a benediction, at the small village of Crans, on the border of Lake Geneva, across which rose the French mountains, with the three peaks of Mt. Blanc in the farthest background, and in the chateau of Colonel and Madame Van Berchem, the stately home of a family that has occupied it for generations and whose present representatives dispensed a hospitality of medieval amplitude and of the finest Christian spirit of today. Their great house, with its twenty-six rooms, their grounds and walks, their gardens of flowers and fruits, from which were daily brought bountiful supplies (one will not soon forget those raspberries and currants and cherries), and, above all, their high-hearted friendliness, outpoured upon every guest and expressed in uncounted ministries and attentions, made every day a fresh delight and stimulus. From beginning to end, the conference met in an atmosphere of Christian regard and good-will. The spirit was infectious; it was impossible to be suspicious, prejudiced, selfish, in these surroundings.

Steps were taken before the conference ended which may lead to a permanent international missionary organization, successor to the Continuation Committee of the Edinburgh Conference of 1910, and which shall conserve and develop all that was accomplished at Crans. It is hoped that, if the mission boards represented approve of the plans, such an organization will be effected, and that its first meeting may be in America in 1921.

We parted after this week of outlook together with a heightened sense of the place and worth of the foreign missionary enterprise among the world's forces and of the absolute necessity that it shall be viewed and administered internationally. No less measure will suffice for so great a task.

The great negative energies of destruction such as war releases can never achieve the things that have to be done in the world. Such work has to be done by great principles, by living ideals, by the Spirit of God. Mere mechanism, the thunder of guns, the massing of bodies of men can never do it. They can build walls against the onset of wrong; they cannot replace it. We have to let loose creative and constructive spiritual powers if that is to be done.—From "The Missionary Outlook in the Light of the War."

CERTAIN FINANCIAL FACTS

THE FOLLOWING FINANCIAL FACTS relative to the United States must necessarily have a bearing upon our foreign policy.—THE EDITORS.

OUR PUBLIC DEBT

The total debt of the United States July 1, 1856, after deducting the cash in the Treasury, was \$10,965,953.01. August 31, 1865, the Civil War having just been brought to a close, the public debt reached its highest point prior to 1918. On that date the total debt, less cash in the Treasury, was \$2,756,431,571.43. The lowest point reached by the public debt following the Civil War was in 1892, when the total debt, less cash in the Treasury, was \$841,526,463.60. The nearest approach to that low level, and following the Civil War, was in 1907, when the total debt, less the cash in Treasury, was \$878,596,755.03. July 1, 1914, our total debt, less cash in the Treasury, was \$1,027,257,009.56. Since 1913 the figures have been as follows:

	Total interest-bearing debt.	Debt on which interest has ceased.	Debt bearing no interest.*
1914..	\$967,953,310.00	\$1,552,560.26	\$1,942,993,398.90
1915..	969,759,090.00	1,507,260.26	2,086,870,522.90
1916..	971,562,590.00	1,473,100.26	2,636,208,571.90
1917..	2,712,549,476.61	14,232,230.26	2,990,988,572.65
1918..	11,985,882,436.42	20,242,550.26	2,586,036,427.32
1919..	25,234,496,273.54	11,109,370.26	2,145,364,469.32

	Outstanding principal.	Cash in the Treasury July 1.*	Total debt less cash in Treasury.
1914..	\$2,912,499,269.16	\$1,885,242,259.60	\$1,027,257,009.56
1915..	3,058,136,873.16	1,967,988,867.16	1,090,148,006.00
1916..	3,609,244,262.16	2,602,962,690.06	1,006,281,572.10
1917..	5,717,770,279.52	3,809,135,055.70	1,908,635,223.82
1918..	14,592,161,414.00	3,667,880,058.77	10,924,281,355.23
1919..	27,390,970,113.12	2,911,667,736.63	24,479,302,376.49

DEBT STATEMENT OF UNITED STATES, SEPTEMBER 30, 1920

(Source: The Chronicle, October 16, 1920, p. 1539.)

The preliminary statement of the public debt of the United States for September 30, 1920, as made up on the basis of the daily Treasury statements, is as follows:

Total gross debt August 31, 1920.....	\$24,324,672,123.79
Public-debt receipts September 1 to 30, 1920...	\$1,210,000,878.39
Public-debt disbursements September 1 to 30, 1920.	1,447,316,873.53
Decrease for period.....	237,315,995.14
Total gross debt September 30, 1920.	\$24,087,356,128.65

NOTE.—Total gross debt before deduction of the balance held by the Treasurer, free of current obligations and without any deduction on account of obligations of foreign governments or other investments, was as follows:

* See Annual Report of the Secretary of the Treasury on the state of the finances for the fiscal year ended June 30, 1919, pages 610, 611.